universal existence there are only forces determining
results by some balance of the meeting of their
powers; the original Determinant or determinants,
if it or they exist, are veiled from us by our
ignorance. But to the supramental Truth-
Consciousness these imperatives would be apparent,
would be the very stuff of its seeing and experience:
in the supramental creative process the imperatives,
the nexus of possibilities, the resultant actualities
would be a single whole, an indivisible movement;
the possibilities and actualities would carry in
themselves the inevitability of their originating
imperative,—all their results, all their creation
would be the body of the Truth which they manifest
in predetermined significant forms and powers of the
All-Existence.

Our fundamental cognition of the Absolute, our
substantial spiritual experience of it is the intuition
or the direct experience of an infinite and eternal
Existence, an infinite and eternal Consciousness, an
infinite and eternal Delight of Existence. In over-
mental and mental cognition it is possible to make
discrete and even to separate this original unity into
three self-existent aspects: for we can experience a

pure causeless eternal Bliss so intense
that we are
that alone; existence, consciousness
seem to be
•swallowed up in it, no longer ostensibly
in presence;
,a similar experience of pure and
absolute conscious-
ness and a similar exclusive identity with
it is
possible, and there can be too a like
identifying
experience of pure and absolute
existence. But to